

# 9. Concerning the Church

## A. PBCC Statement

The Church is the body of Christ on earth, and consists of all who have been regenerated by God. This body finds expression as local churches, operating under the direction of Jesus Christ as Lord and Head of His body, through elders, pastor-teachers, and evangelists, who equip the saints for the work of the ministry. All believers are responsible to utilize their spiritual gifts for the common good. All believers are His witnesses in the world and are to further the task of making disciples of all nations. All believers are to remember the sacrifice of the Lord on their behalf by observing the Lord's Supper until His return.

[Matt 28:18-20; Rom 5:10; 8:16-17; 12:3-8; 1 Cor 11:23-34; 12; Eph 4:11-12; 1 Pet 2:4-5, 9-10; 4:10-11]

<sup>18</sup>And Jesus came and said to them, “All authority in heaven and on earth has been given to me. <sup>19</sup>Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup>teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” (Matt 28:18-20)

For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. (Rom 5:10)

<sup>16</sup>The Spirit himself bears witness with our spirit that we are children of God, <sup>17</sup>and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him. (Rom 8:16-17)

<sup>3</sup>For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. <sup>4</sup>For as in one body we have many members, and the members do not all have the same function, <sup>5</sup>so we, though many, are one body in Christ, and individually members one of another. <sup>6</sup>Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; <sup>7</sup>if service, in our serving; the one who teaches, in his teaching; <sup>8</sup>the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness. (Rom 12:3-8)

<sup>23</sup>For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, <sup>24</sup>and when he had given thanks, he broke it, and said, “This is my body which is for you. Do this in remembrance of me.” (1 Cor 11:23-24)

<sup>1</sup>Now concerning spiritual gifts, brothers, I do not want you to be uninformed. <sup>2</sup>You know that when you were pagans you were led astray to mute idols, however you were led. <sup>3</sup>Therefore I want you to understand that no one speaking in the Spirit of God ever says “Jesus is accursed!” and no one can say “Jesus is Lord” except in the Holy Spirit.

<sup>4</sup>Now there are varieties of gifts, but the same Spirit; <sup>5</sup>and there are varieties of service, but the same Lord; <sup>6</sup>and there are varieties of activities, but it is the same God who empowers them all in everyone. <sup>7</sup>To each is given the manifestation of the Spirit for the common good. <sup>8</sup>To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, <sup>9</sup>to another faith by the same Spirit, to another gifts of healing by the one Spirit, <sup>10</sup>to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. <sup>11</sup>All these are empowered by one and the same Spirit, who apportions to each one individually as he wills.

<sup>12</sup>For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. <sup>13</sup>For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

<sup>14</sup>For the body does not consist of one member but of many. <sup>15</sup>If the foot should say, “Because I am not a hand, I do not belong to the body,” that would not make it any less a part of the body. <sup>16</sup>And if the ear should

say, “Because I am not an eye, I do not belong to the body,” that would not make it any less a part of the body. <sup>17</sup>If the whole body were an eye, where would be the sense of hearing? If the whole body were an ear, where would be the sense of smell? <sup>18</sup>But as it is, God arranged the members in the body, each one of them, as he chose. <sup>19</sup>If all were a single member, where would the body be? <sup>20</sup>As it is, there are many parts, yet one body.

<sup>21</sup>The eye cannot say to the hand, “I have no need of you,” nor again the head to the feet, “I have no need of you.” <sup>22</sup>On the contrary, the parts of the body that seem to be weaker are indispensable, <sup>23</sup>and on those parts of the body that we think less honorable we bestow the greater honor, and our unpresentable parts are treated with greater modesty, <sup>24</sup>which our more presentable parts do not require. But God has so composed the body, giving greater honor to the part that lacked it, <sup>25</sup>that there may be no division in the body, but that the members may have the same care for one another. <sup>26</sup>If one member suffers, all suffer together; if one member is honored, all rejoice together.

<sup>27</sup>Now you are the body of Christ and individually members of it. <sup>28</sup>And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues. <sup>29</sup>Are all apostles? Are all prophets? Are all teachers? Do all work miracles? <sup>30</sup>Do all possess gifts of healing? Do all speak with tongues? Do all interpret? <sup>31</sup>But earnestly desire the higher gifts.

And I will show you a still more excellent way. (1 Cor 12)

<sup>11</sup>And he gave the apostles, the prophets, the evangelists, the pastors and teachers, <sup>12</sup>to equip the saints for the work of ministry, for building up the body of Christ, (Eph 4:11-12)

<sup>4</sup>As you come to him, a living stone rejected by men but in the sight of God chosen and precious, <sup>5</sup>you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ...

<sup>9</sup>But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. <sup>10</sup>Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy. (1 Pet 2:4-5, 9-10)

<sup>10</sup>As each has received a gift, use it to serve one another, as good stewards of God's varied grace: <sup>11</sup>whoever speaks, as one who speaks oracles of God; whoever serves, as one who serves by the strength that God supplies—in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion forever and ever. Amen. (1 Pet 4:10-11)

## B. Creedal Statements

Apostles' Creed: I believe in the holy, catholic Church; the communion of saints.

Nicene Creed: I believe in one holy catholic and apostolic Church.

## C. Discussion

### 1. The Church

“church” < ME *kirke* < Gk *kyriakē* (*oikia*), “Lord’s (house).”

NT Gk *ekklēsia* (L *ecclesia* > Fr *église*, Sp *iglesia*). Often defined etymologically as “called out” of the world (*ek* out + *kalō* call). But Gk *ekklēsia* refers to an assembly, a group that is called together, cf.:

- assembly (L *ad-* to + *simul* together)
- congregation (L *congregatio* < *com-* together + *gregare* gather)
- synagogue (Gk *synagōgē* < *syn-* together + *agō* bring)

OT Heb *qāhāl* 123× (LXX *ekklēsia* 68×, *synagōgē* 36×). Israel gathered together.

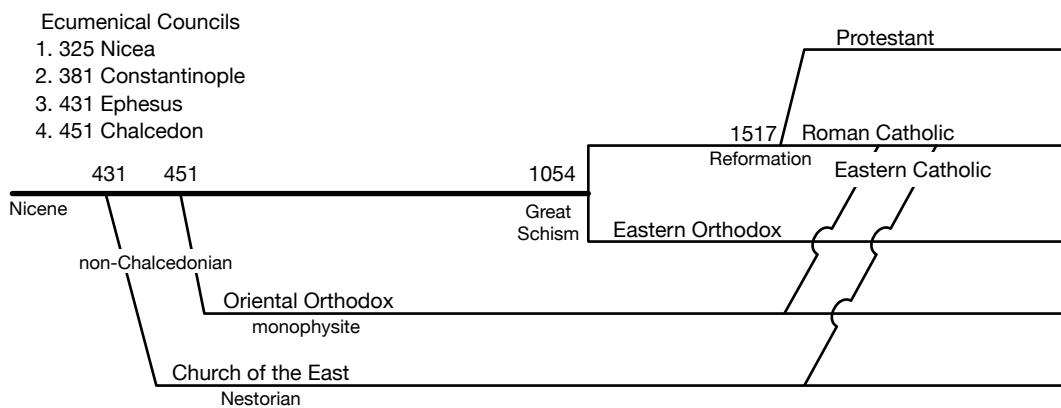
Conclusion: the Church is the people of God the Father, the body of Christ the Son, the temple of the Holy Spirit. Though separated by time and space the members of this family are viewed as gathered before God. The Church is the colony of heaven on earth, the kingdom of God.

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### 2. One holy catholic and apostolic church

- one: one in Christ despite the division of the visible church
- holy: set apart as a body
- catholic: universal
- apostolic: founded on the apostles

### Catholic: The Churches



### The Church of the East

Nicene, non-Chalcedonian. Nestorian (condemned 431). Recognizes Councils 1-2.

Catholico/Patriarch of the East (Seleucia-Ctesiphon)

Today: The Assyrian Church of the East; St Thomas Christians (Malabar coast of Kerala, India).

### Oriental Orthodox

Nicene, non-Chalcedonian. Monophysite (condemned 451). Recognizes Councils 1-3.

Six churches: Coptic (Coptic Orthodox Church of Alexandria), Ethiopian, Eritrean, Syriac, Malankara Syrian, Armenian Apostolic.

Recognize head of Coptic church (Pope Tawadros II, 2012– in Alexandria) as first among equals.

### Eastern Orthodox

Nicene, Chalcedonian. Recognizes all 7 councils. Comprises mainly 14 autocephalous churches:

- 1. Ecumenical Patriarch of Constantinople: incl. Mount Athos, Exarchate of Patmos; Greek Orthodox Archdiocese of Thyateira and Great Britain, of Italy and Malta, of America, of Australia; etc.
- 2-4 the other three ancient patriarchies: Greek Orthodox Church of Alexandria; of Antioch (incl. Antiochian Orthodox Christian Archdiocese of North America); of Jerusalem.
- 5-14 national orthodox churches: Orthodox Church of Russia (incl. autocephalous Orthodox Church in America, OCA), Serbia, Romania, Bulgaria, Georgia, Cyprus, Greece, Poland, Albania, Czech lands & Slovakia.

### The Catholic Church

- Roman Catholic
- Eastern Catholic: 23 autonomous churches in full communion with the Pope. Maintain liturgical, devotional and theological traditions of the eastern churches: Eastern Orthodox, Oriental Orthodox, Church of the East—of which they were formerly part.

## The Protestant Church

Many denominations of many flavors, e.g. Lutheran, Anglican/Episcopalian, Presbyterian/Reformed, Methodist, Baptist, Congregational, Brethren...

## Apostolic

Apostolic Foundations: An Apostolic See claims to be founded by an apostle:

1. Rome: Peter
2. Constantinople: Andrew
3. Alexandria: Mark, one of the 70/72 apostles
4. Antioch: Paul
5. Jerusalem: James the Just
6. Babylon/Seleucia-Ctesiphon: Thomas, Bartholomew/Nathanael, Thaddeus of Edessa [Syr. Addai], one of the 70/72

1–5 = the Ancient Patriarchates, designated 325 except Constantinople added in 381.

Various other churches claim apostolic foundations:

- Assyrian Church of the East: Thomas
- St Thomas Christians (Kerala): Thomas
- Ethiopian Orthodox Church: Philip
- Armenian Orthodox Church: Thaddeus/Jude, Bartholomew
- Russian Orthodox Church: Andrew (trad. visited area where Kiev is now)

Apostolic Succession: Ordination by laying on of hands by a bishop (episcopal consecration), himself ordained by a bishop, all the way back to the apostles.

Eastern Orthodox, Oriental Orthodox, Church of the East, Roman Catholic, Anglican, some Lutherans.

## 3. The visible church and the invisible Church

Catholics maintain an identity between the visible and invisible Church. There is only one true Church, that which submits to the authority of the pope as Christ's vicar general on earth, and whose leaders are in apostolic succession.

Protestants maintain a distinction between the visible church and the invisible church:

- invisible Church: all of God's people throughout time and space (includes OT saints and the redeemed in heaven).
- visible church: local assemblies of those who profess to be God's people.

## 4. The Church triumphant and the Church militant

Church triumphant: the saints who have persevered and emerged victorious through death and are now gathered around the throne in heaven.

Church militant: the saints on earth, still in the fight.

## 5. Church leadership

- Universal leadership: The Head of the Church is Jesus Christ. It is his body of which he is the head, God's kingdom over which he is king, God's flock over which he is the shepherd. It is God who builds the Church as he brings people into Christ to be his people.
- Local leadership: Jesus Christ leads through under-shepherds, people whom he has gifted for the proper functioning of local assemblies: elders, pastor-teachers, evangelists.

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NT uses a variety of words for church leadership.

- *episkopos*, overseer; *episkopē* office of overseer.
- *presbyteros* (L *presbyter*) elder; *presbyterion* council of elders.
- *diakonos* deacon.
- shepherd metaphor: *poimēn* (L *pastor*) shepherd; sheep, flock.

Leadership of the Jerusalem church passed from Peter and the apostles to James and the elders (Acts 12:17).

Three major models of church government

### 1. Episcopal: 3-tier: bishop, presbyters, deacons

*episkopos* ≠ *presbyteros*. Both lists are for singular *episkopos* (1 Tim 3:2; Tit 1:7), plural *diakonoi* (1 Tim 3:8-13). Multiple references to plural *presbyteroi*.

First evident in the letters of Ignatius, Bishop of Antioch (c. 110); the sole model by 200.

- bishop (*episkopos*): one leader in each city
  - presbyters (*presbyteroi*): multiple presbyters under the one bishop.
  - deacons (*diakonoi*): assisting the presbyters
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- Hierarchical, with additional layers later added above bishop: archbishop, Metropolitan, Patriarch.
  - Professional: bishop and presbyters as full-time clergy; deacons lay or clergy.
  - Career path: one entered as a deacon and progressed up the ladder.
  - Episcopal system of church leadership (English “bishop” is derived from Gk *episkopos*, Lat. *episcopus*): Eastern Orthodox, Catholic, Lutheran, Anglican.
  - Apostolic succession: the bishops are successors to the apostles; they can ordain presbyters.
  - Ordination: bishops ordain presbyters. Only an ordained (consecrated) presbyter or higher can officiate communion.

### 2. Presbyterian: 2 tier: elders and deacons

Recovered during the Reformation

Usually assumes synonymy of 3 terms overseer, elder, pastor; cf. overlap in NT:

- Paul exhorts the Ephesian **elders** (*presbyteroi*) as **overseers** (*episkopoi*) of the flock to **shepherd** God’s church (Acts 20:28).
- Peter as an elder exhorts the **elders** (*presbyteroi*): **shepherd** (*poimainō*) God’s flock, **exercising oversight** (*episkepeō*) (1 Pet 5:2).

3 ways of viewing same office:

- *episkopos overseer*: function of giving oversight to church.
  - *presbyteros elder*: stage of life: wisdom, life experience, community stature.
  - *poimēn shepherd* (Lat. *pastor*): metaphor for care, nourishment and protection of the flock.
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- In both 1 Tim 3:2 and Tit 1:7, *episkopos* overseer is singular; 2-tier view usually considers this as generic, implying multiplicity of elders, rather than one overseer and multiple elders.
  - Plurality of elders: the *presbyterion* council of elders (1 Tim 4:14).
  - Deacons engage in ministry of helps, rather than as assistants to the overseers/elders.
  - Mixed lay/professional: lay elders and deacons with perhaps some elders as paid clergy.
  - Many presbyterian churches distinguish ruling elders and teaching elders.
  - Hierarchy: *Session*: the council of elders in a local church. *Presbytery*: council of church leaders within an area. *General Assembly*: leadership of the entire denomination.
  - Ordination: ministry of the word and the sacrament generally restricted to ordained ministers;

deacon usually an ordained office.

### 3. Congregational: Autonomous local church

- A variety of leadership models: single elder (senior pastor often with a deacon board) or plural elder.
- Most Baptist churches, Bible churches, other independent churches
- PBCC is a plural-elder congregational church, though the congregation does not participate in choosing the leaders.

Eph 4:11-12 is PBC's charter verse when it comes to the functioning of the local church.

<sup>11</sup>And he gave the apostles, the prophets, the evangelists, the pastors and teachers, <sup>12</sup>to equip the saints for the work of ministry, for building up the body of Christ, (Eph 4:11-12)

- who does the work of the ministry? the leaders equip the people to do the work of the ministry.
- apostles, prophets: these offices have ceased.
- elders: PBCC spiritual leadership rests with the board of elders. Elders are male. They are appointed not elected: the board formally recognizes someone whom the Lord is already using as an elder. They are appointed without term. The elders seek to find not their own will but the will of the Lord; therefore, decisions of the elder board are unanimous.
- pastor-teachers: a combined office. At PBCC the pastor-teachers are not necessarily elders. PBCC does not ordain pastors or elders.
- evangelists:
- deacons: service of helps. Started 2000. Men and women.

Spiritual gifts: given through the Spirit to every one of God's people for the proper functioning of the church.

## 6. The Lord's Supper

What do we call it?

- communion, Holy Communion (L *communio* sharing; Gk *koinōnia* participation, 1 Cor 10:16).
- eucharist (Gk *eucharistia* gratitude)
- Lord's Supper (1 Cor 11:20)
- Lord's Table (1 Cor 10:21)
- breaking bread (Acts 2:42)
- Mass (L *missa*, dismissal; from priest's words of dismissal): Catholic celebration of the eucharist.
- (Blessed) Sacrament: Catholic.

Is it a sacrament or an ordinance?

- ordinance: an ordained practice.
- sacrament: "the visible form of an invisible grace," a "sign of a sacred thing" (Augustine).

Catholic Church recognizes seven sacraments: baptism, confirmation, communion, penance, marriage, ordination, extreme unction.

Protestant Church recognizes two sacraments: baptism, communion.

Many "low" Protestant churches consider baptism, communion to be ordinances not sacraments.

Christ's presence

What did Jesus mean when he said, "This is my body...this is my blood"? There are four major theories of the eucharist, depending upon how Christ is considered to be present:

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- transubstantiation: the Catholic view that upon consecration by the priest the *substance* of the bread and the wine are transformed into the actual body and blood of Jesus, while their *accidents* (appearance) remain bread and wine. Christ's presence is real in the bread and wine.
- consubstantiation: Luther's view (and hence the Lutheran view) that Christ's body and blood is present "in, with and under" the bread and the wine which remain bread and wine. Christ's presence is real in the bread and wine.
- memorialist: the view developed by Zwingli that this is a symbolic rite memorializing Christ's self-giving on the cross and his last supper. Christ's presence is real in the gathered believers, but he is not present in the bread and the wine.
- Calvinist: though Christ is not physically present in the bread and the wine (he is at the Father's right hand) he is sacramentally and really present. The elements themselves have no inherent power or grace; rather, grace is conveyed by God's Spirit. When the Holy Spirit is present and the recipient receives in faith, the sacrament becomes a means of grace.

### Frequency

People with a similarly high view of the eucharist arrive at very different conclusions about its frequency: either it is so important that it must be celebrated daily, or it is so important it must be celebrated rarely.

PBCC schedules communion for the first Sunday of the month.